THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Greatness lies not in being strong, but in the right using of strength; and strength is not used rightly when it only serves to carry a man above his fellows for his own solitary glory. He is greatest whose strength carries up the most hearts by the attraction of his own."—H. W. BEECHER.

No. 36, Vol. LXXII. Thursday, September 8, 1910. Price One Penny.

DUTIES TO GOD AND THE STATE.

IT will be admitted by all political economists, that the requirements of the gospel as promulgated by Jesus Christ, if subscribed to by men at any stage of the world's history, would have rendered them good citizens. The honesty, virtue and integrity demanded by observance of the eternal laws, whatever their reward might be hereafter, would infallibly make men desirable as sons, husbands and fathers. The same would apply to women. They would become better daughters, wives and mothers and the state would benefit by all keeping inviolate the laws taught by the Savior. It matters little what creed may be professed by the majority of the people of any nation, whether it be a state religion or not, the moral requirements of the gospel have been proved by the two thousand years of experience to be the basis upon which all permanent improvement in the conditions of life always rests.

It is immaterial what custom, fashion or tradition may have suggested in the way of law; it matters nothing that laws have been framed to meet conditions of any particular period in the history of a nation, the fundamental principle will be found in one or other of the sermons of Jesus Christ and of His apostles long before men came to the conclusion that the same law would be the best in the circumstances his nation found themselves after any event had suggested the desirability of new laws for the betterment of conditions. In too many cases our lawgivers are not in the senate or parliament because of any great love for their fellow-men, but because the exalted position gives them power or

prestige in the eyes of their fellows. Were there no honor connected with the position, very few would be at the trouble, anxiety and expense of being elected to public bodies and give their time to the making of laws. It would be too much to expect men who have made these sacrifices to give all the honor and glory to the great Originator of the eternal truths, but man never can arrive at a new truth or a perfect law by any wisdom or knowledge he may acquire. For thousands of years, kings and rulers have striven together or have fought for, an acknowledgment that their opinions are right, and the same applies to the advocates of religious dogma until we have a condition of chaotic contention which would be comic if in its results it were not tragic. When we consider that after all the lives which have been lost, after the expenditure of untold millions of money, after the loss of the love and respect of innumerable friends, all for which these have been spent is to be found in the sacred records of laws given thousands of years ago, in language which, as Jesus said, was so plain that a wayfaring man, even though a fool, need not err therein. There is not, and there never was, a situation in the time of any nation or people which was not provided for in the provisions of the everlasting laws which we call the gospel. It matters not what we call it, the Creator of man could only have created him under the laws of which He knew the results of obedience, and it was because God obeyed those laws that He was the Creator. It follows then, that knowing the laws by which man could be made He also knew the laws by which life could be developed and sustained under the ideal conditions. These conditions He made known to man through His prophets at various periods as it seemed good to Him. According to the previous development of the spirits which should inhabit the bodies of men, so these bodies were placed upon this earth at the time and place best suited to the continuance of that spiritual development. So that this purpose might be accomplished, and laws given, by obedience to which the desired end could be attained, God sent His son Jesus Christ to earth in the meridian of time to establish the laws under which those spirits which were to come to earth might attain to the glories the Eternal Father had in store for them.

It is because men do not recognize this that they seem to consider that their happiness and that of others depends upon what laws their wisdom, knowledge and experience leads them to believe are best. Because every other man thinks something different we have the chaos referred to above. Men have "a form of godliness, but deny the power thereof." They think they have done it; that being so far advanced beyond their fellows, they are entitled to honor, admiration, almost the worship of their fellow-men, and it is exactly such a position, when men are "lovers of their own selves rather than lovers of God," which caused the prophets to warn the people.

However clever two men may be, if called upon to propound a law to govern a certain proposition, and each makes a different law, both cannot be right. Perhaps both of them are wrong, but certainly both are not right. Now, were the gospel to be recognized as the one code by which all governing principles should be framed, where would be the use of the thousands of politicians, priests and propagandists who fatten upon the credulity of the masses to-day?

One of the most important considerations which is exercising the minds of our social and political economists to-day is what is known as "race suicide." Men and women, afraid to face the cares of life with the added responsibilities of a family; the uncertainty of employment; the high price of the necessaries of life, cause the people to think they would not only be handicapped in their own struggle for existence, but would be held responsible for the unfavorable conditions under which their children would be brought into the world. The pernicious teachings of Malthusian doctrine has encouraged this view, and an apparent justification for it is found in the doctrines of men who have acquired some popularity because they teach a doctrine which seems to fit in with the views of those whose only ambition in matrimony is the gratification of carnal desires. The truth is that they are attempting to defeat the designs of the Almighty. History has shown that the practice, where persisted in by the people of any nation, has surely brought about the downfall of that nation. The opportunities presented by the lack of the cares and responsibilities of parentage, has made possible all the excesses and vices incidental to a life of selfish pleasure. This leads of necessity to degeneration of the moral and physical stamina of the people. Whether it occurs in a martial or a commercial community, the tendency is to lower the standard of physique and intellectuality. The nation cannot provide the men to protect her interests and, at the same time, the interests decrease in value because the productive forces of the people become less until, ultimately, a mentally and physically stronger nation supplants them, and they fall from the high position they may have occupied for centuries. But this is a result of microscopic dimensions compared with the real effects upon the individual who shirks the responsibilities of parentage.

The first commandment given to the man and woman in the garden of Eden was to increase and multiply. Why? Because there were millions of spirits who had earned the right to come upon this earth to gain the experience of mortality by which they could reach a higher state of immortality. Were all people who marry fully instructed in the designs of the Creator in this connection, many would see an incentive to parentage which they are now denied because of the ignorance of their religious teachers who, denying the principle of eternal progression, fail to understand

the real objects of creation. The most important of all experiences, the best training in the development of character, is the state of matrimony, but particularly when it is associated with parentage. The truest test of love is what one will do when adverse circumstances upset one's ambitions. The many troubles incidental to the raising of a family are those which are best calculated to fit us for the highest of all glories, the fatherhood and motherhood of a race. These, like all requirements of the Creator from mankind, the anxious efforts to train, protect and nourish the children which God has placed under our care, bring out the more admirable qualities of our nature and provide the opportunitiesunder which we can prove our right to salvation and exaltation. Those who have chosen to live their lives together, should be prepared, not only for the summer time, but for the winter of their lives. They should think, not alone of the selfish pleasures of the union, but of the cold, bare, empty, childless old age. The long, tiresome years to be spent without a definite design beyond the attainment of selfish pleasure of which they will soon tire. Men and women should consider their duty to the state and to their God. By doing so they are providing the means of their own eternal exaltation. The first principle of salvation is faith towards God. How could men or women who have not the courage to face the duties of life, which they would require of others, be trusted with dominion over the spirits of a kingdom, if they cannot trust God to provide for the children He has placed under their care. Where is their faith in Him, without which it is impossible to please Him? The training required for the highest positions in the kingdom of God is only to be found in the raising of a family, the unselfish living for the joy of others. The sacrifices necessary to the guiding of the little footsteps aright, not only mould the life of the child, but develops the character of the parent in the same direction. The path is a narrow one, so we must walk in it for the child to follow. The design of our Father was to encourage us to good works. He knew that the strongest incentive to good would be the love towards our children, and that is why the instinct of emulation is so strong in the young. It is there that it may be developed by a loving father or mother to the end of eternal life. That is where the family ties chain us together throughout eternity. The man is not without the woman nor the woman without the man in the Lord, because, through them come the possibilities of lives everlasting.

Another feature in the downfall of nations and of individuals, which has a certain bearing upon the foregoing is the practice of extravagance, which is surely undermining the foundations of the more enlightened nations and sapping their vitality. The results of extravagance, like race suicide, are equally related regarding our duty both to God and to the state. Whatever a man honestly earns is his, less a tithe required for the work of the Lord. Man

has his free agency as to how he disposes of whatever he earns, but not more. The craze for pleasure and the ambition of men, and particularly of women, to appear as well fixed as their neighbors, whether they can afford it or not, leads them to mortgage a prospective income to gratify senseless desires. In the first place, the expenditure is not productive of any real advantage, but it does tend to the wasting of time which would be more profitably employed, either in their business or education for business pursuits, to say nothing of preparation for their eternal welfare. That is the first loss. Then comes the inevitable interest one has to pay for money borrowed, which is absolute waste. But there is a more serious result ahead. It has been the pride of many that by thrift and care, they have made a home, purchased a house, acquired a permanent property in which they have a real interest. To the writer's knowledge many, having been seized with the motoring craze, have mortgaged their homes to purchase an automobile. No doubt, for a time, they derive some satisfaction and excitement from their investment, but can they afford it? You may say, that is their business; but it is the business of the state as well. The progress of any community depends upon its productions. The stress of competition requires all the efforts of which the best of men are capable. Capital is needed to exploit ventures by which men are found employment, and this capital is limited. For all that is got out of it, the purchase of the car was a waste, not only of money, but what is more important, of time. This example is typical of many other extravagancies, such as the insensate love of dress, sight-seeing and the hundred and one things by which time and money are wasted nowadays.

True, all these things provide employment for those who are engaged in the vocations which provide the amusements, but that is not the point. What is really essential is the ultimate result of the present conditions of society in relation to the production of the necessaries of life. The cry of the poor to-day is the high prices which have to be paid for everything which makes life tolerable. Why are prices high? It is principally because young men are taught that it is easier to amass wealth by the manipulation of the markets, by gambling in stocks, than by the useful labor of their hands and brains, by which they would produce something tangible for the good of the community rather than to organize syndicates by which the poor are robbed of the common necessaries of life.

Suppose a financier advances money on the security of a farm. The farmer buys an automobile, his wife, to keep up the new dignity, buys a new outfit, then there are incidental expenses connected with the outlay. The time that most pleasure can be got out of motoring is, of course, when the weather is fine, just the time when the farmer needs every hour of the day to attend to his business. Perhaps through inattention or other reasons, the

crops are poor. More money is needed, and while the bank, under ordinary circumstances, would be glad to make a further advance, it knows the security is depreciated, so either refuses the loan or charges a higher rate of interest, making the farmer's position even worse. Then money gets tight, capital is not available at rates on which a reasonable return can be made, prospective improvements are suspended and everyone suffers. What happened to the farmer illustrates what will happen to any person who lives beyond his means. Bad times may come when it is imperative to borrow money for legitimate purposes, to tide over a short crop or bad trade. Good times may warrant the investment of new capital to develop a business with reasonable prospects of making a return on it, but to borrow money to spend in absolute waste is little short of criminal, if not to those who lend it, and they take their own risks, to the family, the children who are trained to expect a position to which they will not attain. It will encourage them in habits detrimental both to their temporal and spiritual future. It will place them in a fool's paradise, the very worst training ground for the youth of this or any other country. The attempt to keep up appearances has been the cause of more dishonesty, than has poverty. The disappointments of unattained ambitions have separated more husbands and wives than adversity in the fight for existence ever did or ever will. The statistics of the divorce courts prove that the higher the number of children the lower the number of divorces. Obviously because the common love and interest in the children trains the parents to try to agree, and to try to be faithful to each other. to try to please and to forbear, and trying, they learn to do it. Teaching their children to live happily together without quarreling, they cease to quarrel themselves. Instilling into their loved ones the principles of cleanliness, thrift and truth, they become bright, careful and honest themselves, and so on with every virtue they teach the children. They act up to their teachings for very shame's sake and for the example they set those they love, and that was what God meant them to do.

In like manner, the records of the bankruptcy courts show that in the great majority of cases, failure has been brought about by extravagance leading to the money lender, and to gambling, in the vain hope of recovering their positions, instead of which they rendered recovery impossible. Their wives and children have to bear the stigma of the bankrupt's disgrace, and however callous a father may be, he can scarcely bear with equanimity the taunts to which his children are subjected, neither can he be very happy knowing that the schemes by which they hoped to provide for the education and advancement of their children, are now impossible. Think, when the little one is in your arms, how you will strive to give it every blessing and benefit within your power, how you

will watch its every attempt to succeed in life. Think of the happy old age, with children and grandchildren around you making the last years more blessed than the honeymoon, and you will see that it is not only your duty to your God and to the state, but to yourselves. It is our right and privilege to have these inestimable joys. There is more in them than the young folks can believe or can be expected to believe, but they are there, just as all the blessings of the gospel are our's for the asking, but our part must be performed, then they will know why "Adam fell that man might be," and will realize to the full that "man is that he might have joy."

Birmingham. ERNEST A. COOKE.

MOTHER'S BOYS.

Yes, I know there are stains on my carpet,
The traces of small muddy boots;
And I see your fair tapestry glowing,
All spotless with flowers and fruits.

And I know that my walls are disfigured
With prints of small fingers and hands!
And that your own household most truly
In immaculate purity stands.

And I know that my parlor is littered
With many odd treasures and toys,
While your own is in daintiest order,
Unharmed by the presence of boys.

And I know that my room is invaded
Quite boldly all hours of the day;
While you sit in yours unmolested
And dream the soft quiet away.

Yes, I know there are four little bedsides
Where I must stand watchful each night,
While you may go out in your carriage,
And flash in your dresses so bright.

Now, I think I'm a neat little woman;
And I like my house orderly, too;
And I'm fond of all dainty belongings,
Yet I would not change places with you.

No! keep your fair home with its order,
Its freedom from bother and noise;
And keep your own fanciful leisure,
But give me my four splendid boys.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 8, 1910.

THE FATHERS WITHOUT US NOT PERFECT.

"AND these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11: 39, 40.)

Jesus, the Christ, became the Savior of the world, because He did something for men that they could not do for themselves. The fall of our first parents plunged us all into a state of helplessness from which we could not be rescued except by One who was not in the same condition as we. That One was the Only Begotten of the Father. "For when we were yet without strength, in due time Christ died for the ungodly." (Rom. 5:6.) To Him, by reason of the vicarious work He did for us, attaches the highest praise and glory attainable in the Divine plan of never-ending existence, and the exaltation of man to companionship with the Gods. If "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," the things prepared by the Father for the Savior of the world are transcendently greater. All this because He willingly did for the sons and daughters of God, something that they could not possibly do for themselves. He was a Savior.

To all Christians, Jesus Christ is our great Exemplar, our Advocate with the Father, the Author of our salvation. His call to men everywhere was: "Come, follow Me." To the disciples, He said: "He that believeth on Me, the works that I do shall he do also: and greater works than these shall he do; because I go unto my Father." At the time He was speaking, the atonement had not been wrought. His great vicarious work was yet future. The Apostles had followed Him in His ministrations among the people of Judea, Galilee, and Samaria, but they were told that "greater works than these" should be done by them and those who should believe on Him, "because I go unto my Father." We may not suppose that by these words He meant they should follow His example in laying down His life in Atonement of Adam's sin, for we have the testimony of the Apostle Paul, that "as by the offense of *one*, judgment came upon all men to condemnation; even so by the righteousness of *one* the free gift came upon all men unto justification of life." (Rom. 5: 18.) And again, "For as in Adam all die,

even so in Christ shall all be made alive." (I. Cor. 15: 22.) The "works," therefore, to which He referred were not the "works" of atonement for original sin, but "works" necessary to fulfil all righteousness. He set them this example when He applied to John for baptism (Matt. 3: 15), saying, "thus it becometh us to fulfil all righteousness." He set them another example, or gave them a precept, when He answered Nicodemus, saying: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) There was no exception or qualification, and this was the Author of our salvation speaking.

The force of the foregoing example, and precept, did not diminish with His death in the flesh, for after His ascension into the heavens; after He had gone unto His Father; Peter, the chief of the Apostles, speaking under the power of the Holy Ghost, said to those who believed his testimony on the day of Pentecost, "Repent, and be baptised, every one of you in the name of Jesus Christ, for the remission of sins." (Acts 2: 38.) In other words, repent and subject yourselves to the immutable conditions upon which citizenship is had in God's eternal kingdom.

The Savior set another significant example when He went in the spirit, while His body lay in the tomb, and "preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." (I. Peter 3: 19, 20.) Christ taught to these spirits, whose bodies had been dead for two thousand years, or more, the same gospel which He taught on earth to men. He would not, from His very nature, teach different, or conflicting doctrines. And, we have the testimony of Peter again, that "For this cause was the gospel preached also to them that are dead, that they might be judged, according to men in the flesh, but live acording to God in the spirit." (I. Peter 4: 6.) John, the Revelator, saw in vision the time when the great judgment was to take place, and all men were to be judged according to their works, written in the book of life. All the dead were brought forth to judgment, all that were in the sea, all that were captive in hell, and "whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20: 12-14.) None were exempt from the judgment, and they were to be judged according to the gospel of the Redeemer. The writer of the Acts of the Apostles says: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and dead." (Acts 10: 42.)

Briefly stated, then, it appears that in order to gain eternal felicity, we must accept and live according to the gospel of Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.) This gospel was preached to the living and

the dead, and all will be punished or rewarded according to the faith they have exhibited in His excellent word. The law is inexorable; even upon those millions who have passed into the great beyond without ever hearing in mortality the name of Christ. Upon this stone, the faith of thousands have met shipwreck. Could He be a God of love, of mercy and of justice, and condemn the poor sinner to purgatory under a law he never had heard? And many sightless leaders of the blind, will answer, "Aye, and all to the praise of His infinite love, His goodness and mercy, and glorious justice." But the Latter-day Saints answer unhesitatingly, "No, the God that made heaven, and earth, and the sea, and the fountains of water, who so loved the world that He gave His only Begotten Son, will not judge unrighteously. He requires nothing of His children but He opens the way whereby it may be done. All mankind will be rewarded or punished according to the measure of their obedience to the gospel of Christ, but God will prepare the way for them to hear it, when they may accept or reject it, as they choose."

The enunciation of this doctrine of reaching even the dead with the gospel message, seldom fails to touch a sympathetic chord in the hearts of men and women everywhere whose souls possess anything of the love of kindred. A man in Liverpool said to the writer one day recently: "That doctrine contains unusual human interest, besides revealing attributes in Deity that I have long held in doubt. It fills me with joy to think that I have heard words that clear the name of God of much of the complexity that has obscured from me His real nature. I hope your doctrine is true." Well, it is true, and some time all men will know it.

In early days, the Lord revealed to some of His servants, the prophets, a few of the events that should take place in the last dispensation. To the Prophet Malachi He disclosed the final restoration to earth of the special power of redeeming the dead, that God's purposes might become operative. This is the message: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4: 6.)

In the evening of September 21st, 1823, the Prophet Joseph Smith was earnestly praying to the Lord to know if he (Joseph) were still in Divine favor, when a heavenly light burst into the chamber where he was kneeling and an angel appeared with a message. He told him of the plates (Record of the Nephites) which contained a fulness of the gospel; of the great and glorious work which the Lord was about to commence in the earth; and amongst other things the angel quoted these words: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall

plant in the hearts of the children the promises made to the fathers; and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming." So this Priesthood was among the first of the Divine powers to grace the last dispensation. In the same message which revealed anew the glad tidings of great joy to the living, was the announcement that the time had come when work for the salvation, also, of the dead should begin.

As an evidence of the substantial nature of the faith of the Latter-day Saints in this phase of redeeming grace, temples were built as soon as a sufficient number of members were assembled to do the work. In December, 1832, the Lord directed that a house should be built to His name for holy purposes. The verse in the Doctrine and Covenants reads: "Organize yourselves, prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord: that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High." (Sec. 88: 119, 120.) On May 6th, 1833, by revelation, the Lord more specifically speaks of the building of this house to His name, but directs that it shall not be built until further commands are given. (Sec. 94.) On June 1st, 1833, the command to commence work was given, and in the early part of April, 1836, this building was dedicated unto the Lord. The exercises of dedication extended over several days, and many glorious manifestations were accorded the righteous who assembled there.

On April 3rd, 1836, the Prophet Joseph Smith, and Oliver Cowdery, received a sublime visitation of holy men, prominent in previous dispensations, and had conferred upon them undreamed-of honors and responsibilities. Moses appeared and bestowed the special keys of the gathering of Israel. Elias committed the dispensation of Abraham to which attached that glorious promise made of old, "In thee and in thy seed shall all the families of the earth be blessed." To quote the words of Joseph Smith and Oliver Cowdery: "After this vision had closed, the heavens were again opened unto us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us and said—Behold the time has fully come which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (Sec. 110, Doc. and Cov.)

On April 26th, 1838, the Lord made known through the Prophet

Joseph, His will that a temple be built in Far West as a sanctuary of holiness. "But let an house be built unto My name according to the pattern which I will shew unto them." (Doc. and Cov. Sec. 115.)

No sooner had the saints found a refuge in Illinois, after the terrible mobbings and persecutions in Missouri, than they received the word through revelation, to build a temple to the name of the Most High, that ordinances might be properly performed in behalf of the dead.

So it has been from the opening of this dispensation; contemporary with the preaching of the Word to the living, the work of redemption of the dead has been carried on with zeal and earnestness. Missionaries were sent out from Kirtland to spread the glad tidings to the benighted nations of the world, while others were called to labor in the preparation of a house where God could come and give instructions concerning the dead. The means of some were devoted to carrying the gospel to distant points; others were contributing of their substance and time to the erection of a holy house. During the turbulent times of 1839, while wolves were savagely scattering the flock, the prospects of delivering the dead from bondage was never lost sight of. Early in the morning of April 26th, 1839, members of the Quorum of the Twelve Apostles met and laid the corner stone of a temple purposed to be built in the city of Far West, and immediately departed upon missions to preach the gospel. Work on the Nauvoo temple was commenced just as soon as the saints began to gather at that point, and kept up until the last remnant of the devoted people had been thrust from their homes. Such loyalty to a cause did not rest upon a flimsy foundation. The people knew that God had set His hand to redeem the human race, and the glorious privilege was again given to men to become "Saviors on Mount Zion." That these houses were not completed—or if completed, not long enjoyed by the saints—does not vitiate the work bestowed upon them, nor the purposes for which they were built. It all stands as a shining monument to the sublime faith enjoyed and displayed by loyal and grateful followers of the Savior of the quick and the dead. The Lord comforted and encouraged the early elders of this dispensation by telling them: "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father? And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me? Behold, you have my gospel before you, and my rock, and my salvation." (Doc. and Cov. Sec. 18.) The souls of the dead are as precious in the sight of the Maker as the souls of the living. If such exceeding great joy shall be the reward of those who cry repentance unto the people of this gener-

ation and bring save it be one soul unto God, the same promise holds true of those who do the same work for the dead. And what a field for activity this prospect opens! "Those that tread the globe are but a handful to the tribes that slumber in its bosom." Christ was sacrificed for *all* men, He set an example and gave a precept that through Him *all* men might come unto the Father. "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." (Rom. 14:9.) "I am the way, the truth and the life: *no* man cometh unto the Father but by Me." (John 14:6.) According to the plan revealed for the redemption of the dead, we mortals can be all that to our departed ancestors who have not known the Gospel of Christ. Save the work of universal atonement, we may follow in His footsteps even unto the lofty height of becoming saviors of men.

Four beautiful temples, built to the name of the Most High, grace the vales of Utah, bearing fervent testimony to the integrity of a people who know they have heard the mighty voice of Jehovah. The salvation of the dead is to them as real and as vital as the salvation of the living; as witness the thousands upon thousands who visit these sacred edifices every year, doing for the dead what the dead cannot do for themselves. And how great shall be their joy in heaven with those for whom they open the way!

"They, without us, could not be made perfect." (Heb. 11:40.) They need our ministrations, and we need the blessings that fall to the lot of saviors. Those four magnificent temples are already overtaxed to accommodate the numerous "children" whose hearts have been turned to the "fathers"; and other temples will be built until the whole land, from north to south, and from east to west, is blest by their presence. While thousands of ardent men carry the gospel message to all the nations of the earth, crying repentance, multitudes throng the temples of God, loosing loved ones from the bonds of death. And this, too, while Satan moves freely. What, then, may not be accomplished during the thousand years of peace when Satan is bound and righteousness reigns supreme?

MINUTES OF NOTTINGHAM CONFERENCE.

THE semi-annual conference convened in Nottingham, Cobden Hall, Peachy Street, Sunday, September 4th, 1910. There were present, President Rudger Clawson, of the European mission; S. Norman Lee, associate editor of the *Millennial Star*; President Daniel W. Grover, and twenty-one traveling elders of the Nottingham conference; also Elder R. V. Harman of Sheffield conference.

The morning service commenced at 10:30. After the opening exercises, the sacrament was administered by Elders John T. Hales and William Greenwood.

President Grover gave a short address of welcome; reported the conference to be in a prosperous condition, and bore testimony that we come to the people with the message of peace.

Conference Secretary Clarence T. Ward read the statistical report for the past six months, which was accepted and ordered filed. The general and local authorities were then presented and unanimously sustained.

Elder Henry E. King said that his presence in the meeting and the joy he felt was due to the fact that he had a living testimony of the gospel taught by the Latter-day Saints. He declared that he knew the angel spoken of by John the Revelator, had visited the earth as Joseph Smith bears record, and that the true gospel of the Redeemer was now restored and was being taught by this people.

"Ye Chosen Twelve," was excellently sung as a quartette by Elders Charles B. Gunnell, Charles R. Welling, Henry E. King and Clarence T. Ward.

Elder S. Norman Lee of the Liverpool office was the next speaker. "The presence of these young men in the world teaching divine truths, is in itself no slight testimony of the importance of the mission of this people. This is the plan of teaching that was practised in the Savior's time, and approved of Him—indeed, it was commanded of Him." Spoke of "Our Mother in Heaven," arguing that if we have a Father in heaven, we also have a Mother there.

President Rudger Clawson expressed his pleasure in meeting with the saints and friends of the Nottingham conference, and said that our mission was to testify of the restoration of the gospel. "Men may fight us and try to hinder the work, but we will not fight them. The Lord says, 'Vengeance is mine, I will repay.'"

The afternoon session began at 2:30. Elder Isaac Jacob, presiding elder of the Leicester branch, was the first speaker. He said it was a significant fact that notwithstanding our elders come from widely scattered places in the West, they all bear the same testimony and teach the same doctrines. He knew that the missionaries were clothed upon with the power of God, even His Holy Priesthood.

President Clawson commented in eulogistic terms upon the musical concert given in the hall last evening. He said the Latter-day Saints were destined to be a remarkably musical people. Quoted some of the prophecies of Isaiah (chapter 51) and the Doctrine and Covenants (section 25). Spoke of the great Tabernacle choir in Salt Lake City and of the fame which justly attaches to the organization; of the excellent choirs in other cities of the saints, and even of the several wards. "Music hath charms to soothe the savage breast," is a truism. It is a rare thing, perhaps an unknown thing, for sinful people to sing righteous songs. Related an experience enjoyed by an elder in the States who gained

a welcome into a previously unfriendly home, all through the influence of singing songs of Zion.

Elder S. Norman Lee and Miss Lilly Alver of Loughborough sang the duet, "God bless our mountain home."

Elder Lee then spoke in refutation of some of the malicious reports circulated concerning our people, mentioning especially the matter of emigration.

Elder John H. Goddard was the first speaker in the evening session, which commenced as 6:30. He spoke upon the importance of modern revelation, saying that God had always spoken to His children when He had been desirous of accomplishing some purpose. Cited passages from Holy Writ to show how this had been done formerly. "The mission of the Holy Ghost is to communicate God's will. No one who has this Spirit will deny revelation."

Elder S. Norman Lee spoke upon the establishment of God's kingdom in the days of the "toes" of the image seen in vision by Nebuchadnezzar, interpreting by means of both ecclesiastical and secular history, the time of such establishment as being, according to our claims, in the early part of the nineteenth century.

A solo, "Come unto Me and I will give you rest," was very nicely sung by Miss Lilly Alver.

President Clawson rejoiced in the excellent spirit that had marked this conference. He decried class distinction, declaring it to be repugnant to the spirit of the gospel of Christ. Illustrated the the position of the rich who love their wealth, by referring to the occasion of the young man who came to the Savior (Matt. 19) wishing to know what he could do to be saved. "The rich and the poor have equal access in this Church to the blessings of the gospel. No blessing can be bought; every privilege is the reward of merit alone."

President Grover thanked those who had aided in making the occasion a success, and adjourned the conference.

On Saturday afternoon President Clawson met in Priesthood meeting with the elders, where reports were heard and instructions given regarding the missionary work.

CLARENCE T. WARD, Clerk of Conference.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Manchester conference have been changed to 34 Clarendon Road, C-on-M., Manchester.

Baptisms.—A baptismal service was held in the Sheffield branch of the Sheffield conference, at the Heeley Baths, Tuesday, August 30th, 1910, at which four souls were added to the fold of Christ. Elder Clyde T. Greenwell officiated. The converts were residents of Whittington Moor, in above branch.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXII.—PETER.

Text: See subdivisions below.

I. EARLY LIFE.

1. Birth place. John 1: 44.
2. His family. (a) Father. John 1:42. (b) Brother. John 1:40, 41.
3. His occupation.

II. HIS FIRST INTRODUCTION TO THE SAVIOR.

1. Circumstances leading to it. John 1: 30—39.
2. Andrew's interest in his brother.

III. A PERIOD OF PREPARATION.

1. Probably at marriage at Cana. John 11: 1, 2.
2. His call. Luke V.
3. His wife's mother is healed. Luke 4: 38; Matt. 8: 14.
4. Chosen out of the Twelve. Matt, 1: 2.
5. Hears the sermon on "The Bread of Life." (a) His attitude and faith. John 6: 66—69.
6. Spiritual blindness of the disciples. Matt. 16: 6—12.
7. The great confession. Matt. 16: 12-19.
8. On Mount of Transfiguration. Matt. 17; Luke 9.
9. At the Institution of the Sacrament. John 13.
10. In Gethsemane. Mark 16; Matt. 26; John 18.
11. The hour of temptation. Matt. 26: 73—75; Mark 16: 30—72.

IV. CHRIST'S APPEARANCE AND FINAL CHARGE TO PETER.

1. Appearances. John 20, 19-23; Luke 14, Mark 16: 7, John 21.
2, The final charge. John 21: 15—18.

V. AS LEADING OFFICER OF THE CHURCH.

1. On the day of Pentecost. Acts 2.
2. Before the Sanhedrin. Acts 4.
3. His imprisonments.
4. Power of his ministry.
5. The Cornelius incident. Acts 10, 11.
6. His condemnation under Herod Agrippa. (a) Miraculously delivered. Acts 12.

VI. LATER LIFE. (See commentaries.)

CONTENTS:

Duties to God and the State 561
Poetry: Mother's Boys 567
Editorial: The Fathers Without Us not Perfect 568
Minutes of Nottingham Conference 573
From the Mission Field 575
Sunday School Lesson for Theological Department 576

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.